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trees; the work of the rain, the story of electricity — these and many other things are brought within the comprehension of children, and many suggestions are given as to leading a child to think and observe for himself. While there may be room for question as to the form in which some of these facts are presented, the book will be an invaluable assistant to both parent and teacher.

THE EXPERIENCE OF GOD IN MODERN LIFE. EUGENE WILLIAM LYMAN.  
Charles Scribner's Sons. 1918. Pp. x, 154. \$1.00.

Professor Lyman's peculiar designation of his theme in a work which seeks to show the compatibility of the Christian conception of God with the mental habits of a modern educated man, reminds one of Hocking's *The Meaning of God in Human Experience*, and, like it, is rather ambiguously suggestive of the apologetic method of the mystics. At first glance it seems to mean that modern life in its highest interpretation may be truly regarded as a divine experience, that is, an experience on the part of God Himself. It may also mean that men of the present day enjoy an objective experience of God, whereby He becomes as real to them as any other fact can be. This is evidently what the author means to say, for he speaks repeatedly of men consciously experiencing God, of this as an experience of objective reality, of God as "a fact" (pp. 11, 14, 31, 35, *et al.*). The position is that of the theological realist.

As the argument proceeds, however, the position seems to shift to the first of the two suggestions. For the claim made by some to the effect that they know God to be real because in certain definite experiences of theirs they feel an immediate assurance of His objective existence, is supported on the ground of the high quality of this experience. The author's favorite designation of its character is that it is an experience of "moral creativity." That is, the man has an experience of bringing new moral existence into being; there is no "world ready-made" but a "world in the making," and this is an experience of God, since God's nature is ultimately "moral creativeness." In this activity therefore man is one with God. The divine experience and his own are one. In man's moral career there is a divine experience. Man's moral creativity is God's own experience. Thus the author's realism becomes a form of mysticism. Is this God personal?

An effort is made to vindicate this claim on behalf of modern religious experience on three counts: its power in the development

of personality, its furtherance of social progress, and its contribution to the evolution of the cosmos. This seems the natural order in covering the whole field which apologetics must examine. The treatment, however, lacks integration. The three counts are taken separately, whereas they might be unified by showing how the personality comes to consciousness only in the community-consciousness and finds fulfilment only when the cosmos becomes organic to its self-expression and self-realization. The value of the work lies in its suggestiveness rather than in thoroughness. The author deeply feels that the belief in the existence of God needs vindication anew and that this vindication must proceed from within the human conscious experience; but the conclusions he reaches are anticipated by saltations and not reached by clear and coördinated reasoning.

The philosophical instrument mainly employed in obtaining results is Pragmatism, with some assistance from such works as Hobhouse's *Development and Purpose* and Bergson's *Creative Evolution*. The tentative character of the treatment is thereby accentuated, and brilliancy of suggestion alternates with obscurity of expression and far-reaching assumption. The terms, *reality*, *fact*, *experience*, *religion*, though key-words, are of uncertain meaning. The opening sentence, "The modern world is in quest, dumbly and half-consciously, of a religion," is in substance often repeated. But is religion something that men get and lose, or something that they seek? Is not their very seeking their religion? The testimony of such great men as Martineau, Bushnell, Ritschl, and Tolstoy to the reality of the experience of God is taken at its face value, but the proof of the truth of their utterances is found in "the reality sense," "a sense of being in contact with reality in a new and deeper way and of functioning harmoniously with it," "an experience sufficiently grounded in reality," "the feeling of reality" (pp. 32, 37, 43); which is surely unconvincing to any one who has not had that incommunicable experience. In his peroration and summary at the close the author frankly, it seems, abandons any attempt to reason with his readers: "In all these experiences fact and value meet and blend both in human ways and in ways that reach far beyond the confines of humanity. Experiences, *we irresistibly feel* [italics mine] are experiences of God. They reveal to us the very essence of creative power and they bring us into a veritable sharing in the creative process." If one is to be convinced finally simply by the irresistible feeling some one may have, there is an end to argument and theology must repose on dogmatism.

The aim of these lectures is a noble one, namely, to arouse a desire to share in the Christian fellowship with the will of God, and the area

of human endeavor opened to view is full of hope and promise; but it can be conquered only by a more stringent exercise of the unified powers of feeling, thought, and will than the author allows.

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MYSTICISM AND LOGIC. BERTRAND RUSSELL. Longmans, Green, & Co. 1918. Pp. viii, 234. \$2.50.

In this new volume Mr. Russell has brought together ten essays and addresses, previously printed elsewhere, the first of which gives its title to the collection. After the admirable account of Mr. Russell's philosophy recently given by Dr. Hoernlé in the pages of this REVIEW,<sup>1</sup> it would be superfluous to say anything further here. In the Preface, however, there is a reference to the essay on *The Free Man's Worship* which suggests that the author anticipated or has profited by one of Dr. Hoernlé's criticisms — "In theoretical Ethics the position . . . is not quite identical with that which I hold now. I feel less convinced than I did then of the objectivity of good and evil." In the case of other essays also, dated footnotes correct statements in the earlier text. Is it impertinent to suggest that such indications of changing thought should lead Mr. Russell to soften somewhat his dogmatic tone — although he would indignantly protest against the adjective. He has a shocking way of dashing cold water upon one's glowing ideals and ardent hopes of realizing them in the world; but a cold shower is stimulating to a healthy system.

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<sup>1</sup>The Religious Aspect of Bertrand Russell's Philosophy. R. F. A. Hoernlé. HARVARD THEOLOGICAL REVIEW, April, 1916.